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BEGINNINGS

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BEGINNINGS

A. E. Robinson

"Thus saith THE LORD, thy Redeemer, and He that formed thee from the womb, I, THE LORD, that maketh all, that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish. . . ." Isaiah XLIV.: 24 and 25.

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A LAST WORD FIRST

Much has been written lately about "Means" and "Ends"; little about beginnings, without which ends cannot be. Beginnings condition both means and ends. The tree is good and its fruit good; or the tree corrupt and its fruit corrupt.

A material revolution has taken place since this book was written in 1939. Theories as to matter have been substantiated by practical demonstration at the cost of thousands of lives. Never was education more rapid nor so extensive. Old ideas will take a long time before they are properly adjusted to the new knowledge—old ideas that require adjustment. There is that which is old and requires no alteration itself, yet calls for considerable amendment in human ideas—the truth in the Bible. Old ideas as to the atom did not fit well with "creation," nor did old ideas as to time. Try to think out how unintelligent matter formed itself into the myriad forms we recognise, and made itself perceptive. That is too hard, but to accidentalise force into all that is perceived can surely only be done under the direst necessity to escape from ultimate conclusions as to the consequent relationship to a Creator. Nevertheless, nothing escapes truth in the end. To despise knowledge, being personal, is foolish, but to pervert knowledge is criminal.

For so long has the Bible proved to be ahead of the knowledge or science of yesterdays that every person should conclude that scientists find out things that, while far from the business of the book to disclose in their terms, did not trip the human writers, who did not know those things. Writing as men of their time, they wrote for all time, by revelation.

It is more important for a generation to know what is ahead than to know the past. The beginning is for the end, to men. Notwithstanding, most men cannot see prophecy fulfilled before their eyes, largely because they do not believe in Genesis.

The Bible is a lasting challenge to the world, and more particularly to Christendom. Responsibility for actions is abhorrent to individuals, nations, and to the world. Belief in creation involves belief in a Creator; not so distasteful a belief if He is not ascribed attributes of justice and judgment. When man has made a particular mess of running the world, he looks round for someone to help—or to be blamed. It is not unknown for atheists to blame God for the consequences of man-made war. On the other hand, from time to time some high-placed person states that there is hope for the world only in a "return to God." This is for the good of men, not the right of God

to the fealty of His creatures. The particular god to whom the world is to return is left to the world. Men manufacture gods as they choose—minor gods of money, power, lust, whom they worship daily—and a distant, supreme being to whom they ascribe certain useful characteristics; a God available in extreme need, but otherwise not to receive any particular consideration.

There is one source of information alone that tells more about the Deity than can be learned from nature—the Bible. That book is also the sole source of information about the mighty Spirit of Evil, the true nature of ourselves, the beginning and end of our world, and why we are here. It has become customary to accuse of bibliolatry all who ascribe unerring truth to the Bible—another convenient way of justifying the selection therefrom of what suits us. Many who themselves know little of the Bible have a false idea that it is "not scientific," "does not accord with history," "was not written until much later than it claims," "is a collection of legends compiled by Jewish priests at a late date," and much else concerning which they exercise a facile faith that they decry in those they accuse of blind belief. This book is written in the hope that its readers will search the Bible itself to see what it really has to tell them. It is convenient for us to deny authority to a book that contains most unpleasant truths about ourselves. We should be sure, however, that any testimony from God would be, of itself, capable of convincing us of its origin, and particularly that it would say what was required of us. That is precisely what the Bible does, as untold numbers of witnesses testify. More millions of us are fortified in an apathy that condones the terrific evils growing around us, by a belief that the Bible is wrong in its account of creation; and if that is wrong, reliance cannot be placed on it as the word of God to us. The theory of evolution was promoted at the very time that it was needed to reinforce the theories of learned men, who sat in judgment on the Pentateuch, while at that very time, in the Victorian era, missionary and evangelical work was winning battles on many fronts against the forces of darkness.

"Evolution" and the "Higher Criticism" attacked those who were to teach, and darkened the minds of many of the intelligentsia of several generations. The "Higher Criticism" invaded the pulpit. Researches in Egypt, Syria and Mesopotamia have shown the falsehood of the sceptics' conclusions. There have been unearthed documents and monuments that confirm long-disputed Biblical statements. One archaeologist brings much powerful evidence that the stories of Genesis were indeed compiled from earlier writers, being the family histories of the patriarchs themselves, scribed in clay or brick. Be this as it may, denials of scripture were big news in their day, were widely advertised and were included in the curriculum of those who were intended for the clergy. Now that there is a tidal wave of refutation, it is not "news," and even the learned remain in ignorance.

Both learned and unlearned have always had the heavens and earth as evidences of a Creator. One can imagine, were there no Bible, how men would argue that there should be some authoritative statement of the requirements of the Author of our being.

Professing Christian countries, with laws depending on the Christian ethics, or at least on the decalogue, but with godless schools, colleges, legislatures and businesses, are as much liable to judgment for their failure to live up to all they should know of God and His way as is the individual. It will be when God's judgments are in the earth that its inhabitants will learn righteousness, Isaiah foretold among those marvellous prophecies some of which are being fulfilled in our day. The wrath of man shall praise God. We have the capacity and duty of governing ourselves. We have failed most miserably in multi-millions of opportunities, for whatever else life is it is certainly opportunity to do well or ill. Given a code, for our own good, given then a power at will to know right and to do it, we prefer our own way. Able to give, even the worst of us, most amazingly good estimates of wrong in others, we condemn ourselves in our capacity of governors of ourselves and others. What we have to face, every one of us, and we cannot hide it from ourselves, is our failure. The Bible has a lot to say about this, a lot to say about sin, and we do not like it. Men, cities, nations, empires—are all due for judgment, and the daily sayings and writings of men, their laws and general dealings with one another have already pronounced sentence. It is wise to see what else the Bible has to say and not to suppose that because judgment is deferred it can be escaped. Those who look to-day on the troubles of Judah, to whom we are told "blindness in part" has happened for the sake of the nations, can take this as an earnest of very terrible things that will happen to the whole earth. Anything that the writer or anyone else may say that is not in accord with scripture is wrong, but the things happening to-day with regard to Jewry, and that will yet happen, are surely worth noting, even by the most careless pagan in Christendom. The time is coming when the powers of evil themselves will be personified and crowned on the earth, and none who knows what happened in Germany has a right to doubt that this can be. Satan will be accepted where God was rejected. Signs of that time surround us.

Those whom Christ told to "Search the Scriptures" were not men who did not read the sacred writings, for which they showed their respect by wearing texts on their clothes. They were the great teachers and preachers of their day. Searching is more than reading. No scripture, we are told, is of isolated interpretation. "The letter killeth, but the spirit giveth life." Jesus rightly divided a prophecy in Isaiah when He closed the book and gave it back to the minister of the synagogue in Nazareth, but there is no authority for the text-splitting that is so com-

mon to-day in attempts to prove this and that from the Bible. Jesus was Himself the fulfilment of prophecy, and He had not come in judgment, so He did not announce "the day of judgment of our God," in Nazareth synagogue. That day is to come; the world will bring it on itself, as those to whom He spoke brought judgment on their city and nation by their politics. Most people will admit that the world needs saving. Whether the "abomination that maketh desolate," that is to mark the high level of apostasy, is, as was commonly thought, the eagle standard of a resurrected Roman Empire, or the atomic bomb control, or some vaster devastator, it is a fact that the nation that possessed no land, no language, no temple, is now, almost suddenly, back in its own land, and the dead Hebrew tongue is again spoken in Palestine after nearly two thousand years. The stage is being set. There is nearing us that time of the end foretold by the angel to Daniel, who had asked: "What shall be the end of these things?" "Go thy way, Daniel, for the words are closed up and sealed till 'the time of the end.' Many shall be purified and made white, but the wicked shall do wickedly and none of the wicked shall understand, but the wise shall understand." That "time of the end," was characterised as a time of activity and increase of knowledge: "But thou, O Daniel, shut up the words and seal the book, even to the time of the end; many shall run to and fro and knowledge shall be increased."

There is much more in the Bible concerning the time of the end and the coming of Christ as Judge of the nations, including a great deal of information about Antichrist and the nations adjoining the Holy Land, some of which now bears a new light in our new knowledge. In the lifetime of many, the prophecy of Zachariah that the families of all nations shall go up year by year to Jerusalem to worship, was almost as strange as it was till the coming of railways a century ago, having a sound of impossibility that is disappearing. Those who know their Bible will remember much else, no longer hard to understand—not least the world-wide destruction foretold, the absolutism of control of government over individuals, or the agreement of nations to hand over their powers to a super-state—all clearly stated as happenings before the judgment of the nations. The world will believe none of this. It will, we are told, carry on as in the days of Noah—eating, drinking, marrying, passing the precious time, for which each of us must account, until the individuals who live for the moment will find themselves suddenly face to face with the reality that the world had studiously refused to treat seriously and that some had treated flippantly.

It is not in any region of speculation that conviction as to the uttermost truth of Scripture will be found, but in the heart of the man faced with that truth personally, and as it has to do with him. Who searches the Scripture will find a wealth of information about God, the Eternal, "I Am." This was not enough, though the revelation was of a near God, One round about us. Jesus came, not alone to redeem the world and to

provide a way of saving men, nor to show a way of life. He came to reveal the Father, to "show us the Father." What Jesus is, God is. And what God is, Jesus is. No human arithmetic applied to the Lord of all. He Who multiplied the loaves and fishes and made water into wine did not speak of miracles when it was a question of one lost sheep. He left ninety and nine to seek one. Unlike the politicians of all ages, the Maker of life that is multiplied beyond all reckoning deals directly with the individual, even to the numbering of the hairs of the head of each one of His disciples. He Who "upholds all things by the word of His power," Who is expressly said to have made visible things from that which does not exist (more language that is in line with the scientific notions of to-day), is represented as the Infinite Sacrifice for the individual, an idea that is so far beyond human conception as to have escaped much religious literature and church dogma. Yet that is the thing that matters above all; that is why Scripture must be searched and why impediments to belief must be swept away—because if the individual does not come under God's rule, the nation, composed of individuals, cannot. There is no cowardly tolerance of evil, no avoidance of even the mention of God, no scoffing at right and glorification of evil, that will make this world a better place to live in. What this country, and the whole world, needs is a right-about-face, and those of us who believe this are not being kind to others if we affect to believe that tolerance of evil can do anyone any good.

"He hath shown thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

If there were more of us conforming to this Old Testament Scripture, there would be more people wondering what such believers had got, and fewer ready to follow any sceptic who could put up a case that excused them from searching a Book that they know will put them in the wrong.

The writer at least feels that, as his brother's keeper, he has much to regret.

All governments on earth are transfers of individual responsibility from self, where it should rest, to states. Man and men cannot escape responsibility for the abuse of delegated authority. Of all books in the world, the Bible alone deals completely with government, though it ought to be clear to all that the great problem of the ages, comprising all other problems, is that of governing. Tried in all ways, individually and collectively, man and men have failed to rule themselves, to make proper use of their leases of power, time, land and opportunity. The Bible begins with the failure of man to rule himself, and ends with the everlasting dominion of the "second Adam," The Man, Christ Jesus.

Some say they cannot understand the Bible. Often it is not the Bible they cannot understand; they have never sought to

understand it. They have confused ideas, gathered from others. The Bible is understood as other books are understood. It means what it says. It contains illustrations with regard to the future and a future state (otherwise not understandable by mortals) as other books contain pictures or graphs. Well-meaning evangelists have so often spiritualised plain statements of fact that their secondary interpretations of scripture, admirable though they be, have obscured the plain meanings. Chapter headings, and even the useful divisions into chapters and verses, can be of disservice. Isaiah presents a consecutive prophecy. None will doubt that the beginning of Isaiah XLVI. refers to the taking captive of the idols of Babylon, nor that Chapter LIII. is the prophetic story of Christ. The succeeding chapters refer just as plainly and certainly to the millennial restoration of Israel, the everlasting mercies assured to David, when there will be a moneyless economy and wine and milk will be bought without money and without price. This is what is said and what is meant. The Bible is not hard to understand with regard to what matters to individuals. There are passages relating to the future that will only be clear with certainty as the time of their fulfilment approaches, but the Bible states this emphatically. It means what it says. "God is a spirit," "a spirit hath not flesh and bones, as ye see Me have," said Jesus. This sets God in a plane in which the natural mind would put the Creator of the Universe, but Jesus also said that He was "in the Father" and the Father "in Him." More correctly, Jesus used the present tense. "I and My Father are One" was a statement the Jews understood so well that they sought to stone Jesus for it. The Bible says God IS love, not merely that He is a loving God; that He IS light, not merely a Just God. The start of idolatry, of the worship of many gods, appears to have been due, at least in Sumeria, to presentation of the One God under various attributes: we are prone to follow that line.

Men say at times that they cannot believe this and that in the Bible—say, that God made the world in six days. They have not looked far. The way in which "day" is used for a period is shown in the second chapter of Genesis, verses 4 and 5: "These are the generations of the heavens and of the earth when they were created, in the day that the Lord made the earth and the heavens, and every plant of the field. . . ." If nothing preceded this all might be said to be created in twenty-four earthly hours. Men who find difficulty in "believing," or who think that "faith" cannot be expected of adults, should examine carefully the foundations of what they really think they believe; they will soon discover that their beliefs and faith are largely second, or tenth, hand. The chance of Moses guessing the sequence of the earth's making is one in millions. The odds against accidental evolution are beyond calculation greater many times than those against Moses. The odds against the first "accident," whatever that was (possibly the formation of planets, so rare, perhaps unique, we

are told, in the systems of the universe; or, more remotely, the beginning of forces) have to be reckoned astronomically, as is the case with innumerable others. Honest thinking will destroy reliance on the utterly preposterous. A further contemplation of, say, Job's statement that God "made a weight for the winds," that, if much different, would destroy life as we know it, will assure a man that he has been choosing the harder belief.

On the moral side, the claims of the Bible are indisputable, though they go beyond what is usually known. "We wrestle not against flesh and blood, but against spiritual wickedness in high places" (Eph. VI.: 12), belongs to a class of text not often dealt with literally. Maleficent powers are not fashionable. There is little more clearly stated in scripture, and that "the god of this world hath blinded the minds of those that believe not" . . . is an explanation that those who pride themselves on their intellects will consider a Pauline insult, apparent though it may be that others, with acknowledged powers of mind, believe sincerely what they themselves state it is not reasonable to believe.

It is true wisdom to give God a chance. There is nothing the world needs more than righteousness, and the world of men is composed of you's and me's, who are collectively responsible for the state it is in.

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BEGINNINGS

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The scientific attitude toward natural phenomena is said to be strictly impartial—neither for nor against any theory, but a pursuit of truth. That is not always the case; human failings cause scientific failures in judgment over areas that are not closed. For instance, the "transmutation of metals," as it was called, was considered perfectly absurd a half-century or less ago. Science had spoken the last word—chemistry was absolute. Many said that word refuted "creation," and it is the harking-back to the era of the reign of the atom, in which the Marxian philosophy commenced, that is responsible for the "abolition of God" in Russia and elsewhere. Still more, it is the lingering of effects of college training and the wide spread of a general notion that Genesis was exploded that has been responsible for lack of interest in the spiritual, and the deification of the material.

Truth cannot be conquered. Its invincibility is inevitable, but it may only win the last battle, and the struggle against truth leaves more murdered values and causes more agony than war or pestilence.

What is truth? With regard to a created intelligence, it can only be that which the mind can understand and accept in a limited frame of knowledge. Truth, absolute, must transcend all human ideas.

There is a natural and largely unconscious determination to avoid the unpleasant, to "hide among the trees of the garden." Modern dabblers in science show that any acceptance of God on the part of many of them, though forced on them, must be an acceptance of **their** God, a God convenient to themselves. There is no "scientific" approach to Holy Writ. There is with many a determination not to believe. The moral grandeur of the Scriptures, the revelation of the human heart, the weighing of human values, the presentation of spiritual values, and the exaltation of the "eternal verities," should lead to a determination to believe. So much unusual truth should disarm scepticism. No man ever invented Jesus Christ. Many will talk of "God," the Creator, and acknowledge a general responsibility to Him, who shrink from the greater responsibility of acknowledging a Lord Who is God, but Who has revealed His Will, a Will that runs counter to the unregenerate man's desires. St. Paul's address to the Athenians makes this abundantly clear. "For as

TRUTH

There is the time and space smear upon all
 Put forth as truth by those who would recall
 That seen, or heard, or felt, a moment past.
 One sees with weaker eyes from deck. The mast
 Gives clearer vision to an eyesight keen.
 Neither deceives, when saying what was seen,
 Or felt, or heard; though when the cry of "Land!"
 Comes from the crow's nest, those who have their stand
 On deck do not dispute it. Nor does he
 Who from the masthead gazes o'er the sea,
 If from below the cries of "fire" arise,
 Because he cannot see the flames, despise
 The warning given. Only th' unusual
 Is deemed untrue, or called a miracle,
 And what one day is termed miraculous
 Is common-place another. Men are thus
 Condemned already when they thoughtless find
 Verdict against a statement that their mind
 Rejects, because the limit of their view
 Refuses to accept a concept new.
 Still more so is their condemnation just
 If they reject as untrue that which must
 In its own time most visibly conform
 To that day's knowledge—its accepted norm
 Of usualness. For instance suppose that
 Men say the earth is round, or it is flat—
 They say the truth, according to their day,
 And that is all they could, or ought to, say.

* * *

Truth absolute may not on earth be found
 In temp'ral sense, of sight and touch and sound,
 So when the Roman Gov'nor lightly asked
 What Truth was, waiting not reply, he tasked
 The Lord, in whom all Fullness dwelt, to say
 That was beyond the mind of Pilate's day

much as we are the offspring of God." It is clear in the Old Testament also. Balak sent for Balaam to curse Israel—Balaam, although seeking rewards, acknowledged the Lord, and spoke throughout in His name. With Balak, a heathen king, it is always "God." "Jehosophat, the Jewish king, cried unto the Lord, and God moved the (heathen) Syrians to depart from him."

"If anyone wishes to be ignorant, let him remain ignorant." It is foolish to argue with those who have a will against conviction. "If thou take out the precious from the vile," said the Lord to Jeremiah, "thou shalt be as My mouth." And Jesus said: "All that the Father giveth Me shall come to Me, and he that cometh to Me I shall in no wise cast out."

Accepting the first two verses of Genesis as true (their grandeur must impress everyone):

"In the beginning God created the heavens and the earth.

"And the earth . . . without form and void: and the Spirit of God moved upon the face of the waters." The actual words used are all-important.

The authorised version has supplied the verb "was" in the second verse. The verb in the first verse, "created," is used in remarkable distinction from "made" elsewhere in Genesis. Time itself is created—as distance and motion are in the physical—and has an end—it is folly to apply human time-periods to the Creator. As to the state in which the earth was created, Isaiah writes on direct divine authority, that it was not created "void," or "waste," He "formed it to be inhabited." The verb missing in Genesis 1, verse two, in the light of Isaiah XLV., 14, should be "became," if human conceptions of time are applied. If it be borne in mind that "time" is for the transient, the earth's earlier "ages" do not present any difficulty. The days are God's days; before God drew back the curtain of mist from the world He gave the order to "replenish."

"Search the Scripture," said Jesus, "for in them ye think ye have Eternal Life, and they are they which testify of Me." If the Bible be approached to find out what it really says, and it be not accepted that past or present supposed "authorities" have given a better account of the Bible than it gives itself, there will be a harmony discovered that is super-human, a harmony that explains the seeming discordances of time.

There is for the simple no need of knowledge of the original languages of the Bible, though it should not be accepted that the Authorised Version is the last word in translation. The Bible is written for the simple—"the wayfaring man, though a fool, need not err therein." Those who do not want the truth will not get it. The tree of knowledge is not the tree of life—more, it was the eating of the tree of knowledge that barred the way to the tree of life.

Or any day of man. For the Truth lies
 In values absolute, above the skies,
 In values of the spirit, not the mind.
 So when the eugenists their values find
 In strength, and comely form, and strong command,
 They would drive common kindness from the land;
 And common kindness so uncommon is,
 Could man be well infected with it, his
 Entitlement to being, through his birth,
 Would be as certain as that this sad earth
 Would be worth living in, far more than now;
 A truth no honest man can disavow.
 (Most so-called Kindness is some casual action
 That feeds our self-esteem or breeds self-satisfaction.)

* * *

Had Jesus dwelt on the realities
 Of things of spirit (the carnalities
 Of earthly life and rulership alone
 Appealed to Pilate, who asked Christ what throne
 He was entitled to; cared he the least
 For heav'nly Kingship), then the Jews' High Priest
 Weighed more with Pilate than that silent man
 Brought to him, 'neath the priests' and rulers' ban,
 And Christ to Jewish law had been returned
 For judgment. But the priestly hate so burned,
 They, His accusers, sought the Roman death
 For treason, rather than waste time and breath
 In questions of those weightier matters He
 Had told them would alone the nation free
 From slavery to Satan—and to Rome!
 The making of the Pleasant Land a home
 For mercy, justice, righteousness, and all
 Those greater things, that Pilate's judgment hall
 And Jesu's presence there were witness true
 They had forgot their office was to do.
 So also, he whom Jesus leaned upon
 At table, he, the saint of Patmos, John,
 Who, witness chief of the Divinity
 Of Jesus, yet through proofs most humanly
 Claims to know that Divinity alone

The explanation of Holy Writ is simply this, that it is all true, and that one Scripture is to be read in conjunction with all others. Although not written for an age, it is written for all ages, with an emphasis on those "in the last age." How much the writers knew of the deeper signification of what they wrote is immaterial. They were inspired we are told, and that is true or untrue. If it were untrue, there would be as many "coincidences" to explain, as many "accidents," perhaps, as there are in explaining the material world without a creative intelligence. It is quite immaterial whether Moses, who was "learned in all the wisdom of the Egyptians," used various manuscripts in the compilation of the first books of the Bible. Jesus put His seal on the authorship by Moses. The dual version theory is really ridiculous, as ridiculous as other attempts to harmonise Genesis with errors of our day. The word "Elohim," or Gods, is used throughout Scripture in a sense perfectly compatible with the common man's understanding. "Elohim," "the Gods," is the word used for the God of the whole earth, all Persons of the Trinity. "The Lord," Jehovah, is a title of relationship, to individuals, people, through Adam, Abraham, to St. Peter—whose confession Christ, the Lord, set His seal upon. The mystery of the Trinity is necessarily a mystery to men who live under domination of numbers and all that is material. So is also that other "mystery" of the Church, given in symbols—"members of His body," "living stones" in a "spiritual temple"—many, yet one.

The important is not meat, drink and clothing — all these are now abundantly provided. Men scoff at heaven; say they have to think of this life. But the life-way put before them in the Scriptures would make **this** life—the things of which are freely given "abundantly to enjoy"—happy, as men understand happiness. It is the "way of Cain" that leads to destruction. When the book of Genesis is understood, in the light of other scripture, it is clear that God set before the Adamic race a way of life and a way of death. They chose death. They ate, drank, planted, builded, married—and filled the earth with violence.

Calling forth the dry land, the plants, and giving them that they needed from the Sun and outer space, God organised the world. When He called for life in the waters and air He gave His first command, one that has been obeyed by all but Man: "Be fruitful and multiply and fill the waters of the seas and let the fowl multiply in the earth."

This was in the fifth of God's days. It may be mentioned that the setting of the day, night and seasons for all to whom such rule was necessary was in the fourth of God's days. Animal "creation," as it has been called, came in the sixth of God's day, but different language is used:

Let the earth bring forth the living creature

And God made the beast of the field

By that which to his eyes was clearly shown:
"That he had handled, looked upon and heard"
Here, upon earth, of the Eternal Word.

Who, from beginning was, was manifest,
On earth below—this was by John confessed.

Not the great Revelation of the Word
In Heaven, but here on earth St. John averred;
His testimony rested on things seen
And heard, of Him who is, Ever has been.

Far-fetched conclusions have no place with God,
The simple, not the wise, pass o'er dry shod,
Where those who stay to find a human reason
In grace Divine, miss th' appointed season.

It is that marv'llous miracle, the eye,
Records the sun and moon and stars pass by,
This, to th' intelligence of men, makes day
And night, and year and season. Who shall say

Earth's making, and its story, are not clear,
That set the sun on high, before the year—

Or yet the man to measure it—was made;
And, through the misty dawn, Elohim bade

The Greater and the Lesser lights appear,
Appointing them for season, day and year?

Yet folly further is it to apply
To God, the journey of the sun, whereby

God measured years for men, before they were
Appointed by Him. Greatly 'tis to err

When, to th' Artificer of time, the rule
Of time's applied. 'Tis logic of the fool

To argue from "there is," "there must have been,"
And that "there will be." There may intervene

Between "there is," "there will be"—the hand of God—
Yet holding mercy's sceptre, not the rod—

Decreeing "there is not" to the poor clay
That thinks himself so wise. And out of day

Men pass into the dark, probe the unknown
Regions that men's intelligence dethrone.

* * *

And further still does "knowledge" contravene
Its own discoveries, when in heterogene

And God said, let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air," etc.

So God created man in his own image, in the image of God created He him, male and female created He them. And God blessed them and said unto them, "Be fruitful and multiply, and replenish the earth and subdue it, and have dominion," etc., etc. To man was given for food, the herbs "bearing seed" and the trees having fruit yielding seed, for meat. This was creation of man, not as an animal, but in the image of God. Physical characteristics have no significance here—man was to "subdue" and "have dominion," to "govern the earth." These are God-powers. Man was under test as a ruler.

These were the beginnings, we are told, of the heavens and of the earth. When they were "created" in the day that the Lord God made the earth and the heavens . . . "the Lord God had not caused it to rain on the earth and there was not a man to till the ground. But there went up a mist from the earth and watered the whole face of the ground."

There follows in Genesis the story of the "making" of "a man" and his being placed in Eden by the "Lord God." Here comes in the title of relationship. The area of this man's world is distinctly defined. Eden, where God "put the man whom He had formed," is described geographically. The building of Eve from Adam may be contrasted with the previously quoted creation of man, "male and female created He them."

Without dogmatizing, readers are referred to other scriptures; they may not take from these what the writer sees in them and has put on the opposite pages. The scriptures refer to the word "Adam" as applying to more than the man of Eden. "As in Adam all die." "God created man in His own image . . . male and female." "There was not a man to till the ground." "The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul." Then, from Adam, God made a woman. In the fifth chapter—"In the day that God created man, in the likeness of God made he him; male and female created He them, and called their name Adam, in the day when they were created." (In other translations—French, German, Dutch—"man" is given, not "Adam.")

There is in Scripture a passing-over of that which is not connected with the line of the "last Adam." Dealing with the resurrection, St. Paul (1 Cor. XX.) writes:

" . . . There is a natural body and there is a spiritual body. And so it is written, the first man Adam was made a living soul; the last Adam is made a quickening spirit. However that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth earthy; the second man is the Lord from heaven. As is the earth

Chronology, it seeks not to divide
Knowledge, that is to-day to men more wide,
From the full knowledge of an earlier day.
Yet there is much men carelessly mislay
Of that which can be proven true, as truth
Is reckoned, dealing with the earliest youth
Of mankind on the earth, placed on record
In Genesis. For, scanned with captious eye,
Things plainly stated, men cannot descry.

* * *

When Christ was born at Bethlehem, ukase
Of Caesar, would be in an evil case,
If his "decree to tax the whole world" given,
Were by the logic of some critics driven
To an examination of the utmost bound
Where was the Roman eagle to be found.
And the Assyrians, Persians, others, claimed
A "world," after their own dominions named.
The people spake, and spake as they perceived
And truth to them was that which they believed.
Men's truth was ever only what they knew
In all past times, and is at present too:
'Tis otherwise when God proclaims a truth,
Then men deny it, only to their ruth.

* * *

Yet there was much well-known to men like Job,
As that God "hung on nothing" this vast globe,
And that the rocks are built beneath the sea
"From living things, inanimate there be
Formed 'neath the waters." Stressed not to stumble
The simplest of all ages; and the humble,
Wise or unlearned, may run and read
Without a fall, be they but all agreed
On honest reading. Otherwise men fail
To draw the truth e'en from the simplest tale.
"Line upon line, precept on precept given"
To those who will not them accept, are leaven
That will destroy. Men carp and only find
In truth their own, and not their Maker's mind.
To those who fall and stumble at God's Word,

earthy, such are they also that are earthy. . . ." Adam was "the figure . . . of Him that was to come." (Rom. V. 12.)

Adam is a generic name. God created man, male and female, and called their name Adam*. The Lord God formed a man from the dust of the ground and "the man" was put into Eden. Out of the ground were formed also every beast and fowl and brought to "Adam" to name. It is only back to the man from Eden, Adam, that the "generations of Adam" are counted. These are the revelations of Genesis. They are what concern the children of Adam. There are many earnest folk who think they are insisting on Bible truth, when perhaps they are resting on ecclesiastical or legendary interpretations. Here are some Scriptures:—

Psalm XC.: "Thou turnest man to destruction; and sayest, Return ye children of men. For a thousand years in Thy sight are but as yesterday when it is past and as a watch in the night. Thou carriest them away as with a flood," etc.

Psalm CIV.: "O Lord, how manifold are Thy works! in wisdom hast Thou made them all: the earth is full of Thy riches. So is this great and wide sea . . . These all wait on Thee . . . Thou hidest Thy face, they are troubled: Thou takest away their breath, they die and return to their dust. Thou sendest forth Thy spirit, they are created and Thou renewest the face of the earth."

There was not a fresh "creation" after the Flood. The whole Psalm should be read. "Renewest" in the Psalms corresponds with "replenish" in Genesis.

Jeremiah IV., 24: "I beheld the earth, and lo, it was without form and void, and the heavens and they had no light. I beheld the mountains, and lo, they trembled, and all the hills moved lightly. I beheld, and lo, there was no man, and all the birds of the heavens were fled. I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down"

This is connected with a judgment on the land of Israel, but, in the latter, "yet will I not make a full end." The language is in the past tense, the judgment on Israel, future. The first complete; the threatened judgment, "not a full end."

There are other Scriptures requiring careful reading in their connections. See Psalm XCVIII.: ". . . The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth Confounded be all they that serve graven images, that boast themselves of idols: worship Him all ye gods" Such Scriptures are usually read as prophetic, but the particular point here is judgment on a world given to worshipping idols and graven images. (The world may even go back

*Or "Man."

'Tis not a staff of comfort, but incurred
 By those who do not want the truth, and blind,
 With specious reasoning, their deeper mind,
 (That warning mind, that mind of spirit which,
 At thought of evil, makes the conscience twitch
 Of him who best can prove that sin is not)—
 Incurred by such is Pharaoh's dreadful lot
 Who, having found excuse his heart to harden
 Sinned against light, and passed the bounds of pardon.
 Better a thousand times that men admit
 They know the "how"; but not the "why" of it,
 They know the laws, but not the reasons why
 Things live, and move, and bloom, and fade, and die.
 That life comes out of death, and light from dark,
 And all from nothing, pass our reason's spark.

II.

GOD'S DAY, JEHOVAH'S DAY AND MAN'S DAY

What does "Creation" mean, in time? and why,
 Does man, created, fit **his** day to God?
 As if a clock did tick the time whereby,
 The cooling earth, as yet by foot untrod,
 Prepared was, in its successive stages
 Step upon step, throughout all its countless ages.
 The days of God ran on. Complete
 Creative work was finished. Came anew
 Intelligence that sun and moon did greet—
 Morning, the daily tasks to hasten to—
 Evening, when wending home worn toilers find
 Rest for the weary body, tired mind.
 Men backward date their aeons by their sun,
 And compass the creation by their years,
 Years that **their** little journeys only run,
 For this small planet. Right to men appears,
 Their count of earthly hours by night and day;
 But arrogance and ignorance combine
 When earthly time's applied to acts Divine.
 God in His image first created men,
 And they to God, their Author, surely owe,

to that; there are certain graven images of modern construction.)

The Lord has reminded men that His thoughts are not as their thoughts, nor His ways as their ways. The Bible, from beginning to end, shows that the summing-up of all God's purposes on earth are in the second Adam—"the Seed," promised to Eve. That which is of no value in God's sight is precisely that which has most value in men's sight—their "rights." "God is able of these stones," said John to the race-proud Jews, "to raise up children to Abraham." "Not by might nor by power, but by My Spirit, saith the Lord." "God hath chosen the weak things of the world, yea, things that are despised, that are not, to set at naught things that are." Reminders of this sort are found all through the Scriptures.

If, however, those who want to judge Scripture as they would judge Shakespeare, wish to be logical, they are left in countless quandaries. They have to judge in the light of social conditions and degree of knowledge they have reason to believe existed when a particular passage was written. More and more evidence is continually coming to light that explodes theories as to late writings of the Pentateuch, but there is no need to waste time on these, as there is no need to discover references to aeroplanes, etc., in the prophets. Both the original writers and the translators wrote what they could not possibly know.

Only intellectual dishonesty can attribute the book of Job to a late date. Take a few lines from Job XXVI. "Dead things" ("things inanimate") "are formed under the water from the inhabitants thereof." (See the Douai version also.) "He stretcheth out the North over the empty space and hangeth the earth upon nothing." Or take this from the New Testament (Hebrews XI., 3): "Through faith we understand that the worlds were framed by the word of God so that things seen (or 'that exist') were not made of things that do appear," a Scripture that, with others like it, was a fearful stumbling block when chemistry ruled "scientific" thought and the "indivisible atom" based the physical universe.

While there is no way to God through the intelligence, it should not hinder. Any man who cares to ask the "why" of things instead of immersing himself in the "hows," the invention of rules to fit what is—will come up against a kind of necessity to believe in purpose or design. Not the stock examples of floating ice, which should not float, lightning's effect in limited action on nitrogen and oxygen, the rising of marsh gas and sinking of exhaled breath, the distribution of fertility by the wind, the balance of things necessary to life—but the very existence of all elements is in question. Why oxygen?—apart from its distribution—and why anything? There is no possibility of replies to such queries, hence they are seldom put, but they are vastly the greatest in importance, though out of fashion. Their

Through all their conscience brings within their ken,
 Acknowledgment; as Paul showed long ago
 To the Athenians, who worshipped One, Unknown,
 In a whole Pantheon, Who is God alone.
 Nor Revelation needs it that the creature,
 Should know of God that which is known by nature.
 When God made Adam, and in Eden walked,
 'Twas with the Lord, th' Eternal Adam talked,
 His "Lord"—Relationship is thus averred,
 Not only in the Covenant, the word
 Denotes admitted fealty to One Known,
 Not merely to the distant heavenly throne.

* * *

This marked advance in God's relationship,
 To man, but from him did not strip
 Intelligent responsibility
 To that great God he could through nature see.
 Thus to his God by Adam was doubly due
 Allegiance, since God owned alliance too,
 For 'twas implicit in his title new,
 And in the first known warning given to man,
 (Foreknown to God, and entering God's plan,
 The dire result on earth), God Adam warned,
 That if he failed obedience and he scorned,
 That first "shalt not," then, dying he should die.
 "The day thou eatest, thou shalt surely die,"
 So God had said: Man ate and yet died not.
 A thousand years was Adam's earthly lot,
 Dying, he died. He saw his first begot
 A murd'rer, driven to the wilderness.
 He saw the earth filled with the beastliness
 And violence of his sons. He lived to hear
 Enoch, the seventh descent from him, the Seer
 Who "walked with God," Who took him, prophesy
 Coming destruction, naming his son whereby
 To date The Flood. For Adam did abide
 Near a millennium. But Adam died
 And all his children died. Not one outlived
 The Thousand Years which the Apostle said,
 Were to the Lord a day—as in the Psalms he read—

number is beyond thought. The existence of exact necessities or exact balance for physical existence is a million miracles. Job knew that God made a "weight for the winds" and measured the waters, facts well worth pondering. Arithmetical odds against a world such as ours are beyond computation.

At least, the believer has an answer to the question of "why?" He believes in revelation, and that God, for His own reasons, created a most wonderful and complex world. He connects the revelation of the beginning, given to Moses, to whom Jehovah showed His past glories, with the revelation given to St. John of "things to come," till time, commencing in Genesis, "shall be no more" and the sin-stained earth is replaced by a "new heaven and a new earth, in which dwelleth righteousness."

Men, as animals, would be of no more account than animals. They live, reproduce, die. Men's happiness while they live does not depend on their intelligence, but on their will, whether this is set heaven-wards, in the spirit of the Sermon on the Mount, or hell-wards, in the way of Cain. All that is of the world, the lust of the flesh, the lust of the eye, and the pride of life is not of the Father, but is of the world. And the world passeth away, and the lust thereof, but whoso doeth the will of God shall abide forever.

It is this distinction that matters. He is foolish who stumbles at the Word, who can look around at the marvels of creation, and raise questions of possibility. He is foolish who, knowing what appears, can limit all to that which is evident to him.

The distinction is connected with something that to humans may mean very little. Their "word" is not powerful beyond their time and orbit, even though the word of a Dictator. Understanding of the Bible, the weakest understanding, is not possible without seeing Christ in the Bible, the "Word." The Jews were about to stone Jesus, because, they said, that He, being a man, had called Himself God. Jesus' reply took them back to their fathers, but it can take men back to Adam and the powers given to him. "Is it not written in your law, I said ye are gods? If He called them gods, unto whom the word of God came, and the scriptures cannot be broken. . . ." There is the distinction, "to whom the word of God came"—to Adam, to Abraham, to Moses and to that race of Syrians, ready to perish, always being burned but never consumed (as the burning bush, in which was God's presence, revealed to Moses), that race in which God has His remnant—"those to whom the Word of God came" giving an authoritative rule by which to live—these are "of God." The genealogy of Jesus is given, not only back to Seth, who was "of Adam," but back to Adam, who was "of God." That there were others, men in shape, is neither here nor there; there were millions outside Israel from Abraham to Christ—but Jehovah recognised only one people—who were to show the way of life to the world but did not—and God's use

This the Lord's day. Hence the Millennium,
The Day of Rest He promised, yet to come,
When all Creation, groaning through the will
Of man, shall yet God's will on earth fulfil,
And the authority of God shall run
A Thousand Years, as measured by the sun.

III. THE CREATION

"Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made from things that do appear" (or "that exist"). Hebrews XI.: 3.

". . . Him, for Whom are all things and by Whom are all things. . . ." Hebrews I.: 10.

"All things were made by Him." John I.: 3.

"I am the Lord that maketh all, that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself . . . that turneth wise men backward and maketh their knowledge foolish." Isaiah XLIV.: 24 and 25.

"For by Him were all things created that are in heaven, and that are in earth, visible and invisible . . . all things were created by Him and for Him, and He is before all things, and by Him all things consist." Colossians I.: 16 and 17.

"For in Him we live, and move, and have our being." Acts XVII.: 28.

Not time, nor space, existed,
Nor was there aught,
That to the sense has seeming,
Save in the thought,
Of Him, the Everliving.

There was no light nor shadow,
There was no sun,
There was no rain nor rainbow,
Naught was begun.

There was no power created,
There was no force,
There was no good nor evil,
God was their source.

of the heathen, those "outside" Israel, was frequently to chastise His people, who were to have set an example to the nations and from whom came "the Light to lighten the Gentiles."

The line of Adam has importance as that through which came the second Adam, "in Whom all the promises of God are Yea and Amen," the last Adam, made also of dust physically, living here in the body that was "prepared" for Him, Who ascended to Heaven and is coming again to earth that God's will may be done on earth, as it never has been fully except in the person of Jesus (though done partially in those "of God," His sons). "Outside are the dogs, the sorcerers, the whore-mongers and whosoever loveth and maketh a lie." "The whole world lieth in the wicked one." "Ye are of your father, the devil, and the lusts of your father ye will do," is true of each of us naturally, because each of us has a will to serve self, to put individual interest first. Not only to the priests and rulers did Jesus speak in this way; He rebuked Peter with "get thee behind me, Satan; thou savourest not the things that be of God, but the things that be of men."

In a book written for all ages there will be much that any one age cannot understand fully—but the testimony of truth in things that matter—in the moral sphere—those things that alone can heal the nations and comfort those in heavy labour and sorrow—is too strong to allow of unbelief without that the will is so set. "Lord, I believe; help Thou mine unbelief" will be the cry of the soul that seeks life.

That others lived beside the Adamic race, but perhaps not near Eden, is shown in Genesis. Cain went toward the morning, when driven from the presence of God. Sent to be a vagabond and a fugitive, marked of God to save his life—when he complained that everyone who found him would seek to slay him—he married in Nod, built a city, and dedicated it; with his first-born son, to Jehovah, as he had dedicated the firstfruits of the ground that God had cursed. There are mentions of others beside the "sons of God"—"those to whom the Word of God came." There were tyrants* before the Flood, born of the union of the "sons of God" with the "daughters of men," mighty and renowned, in the way of the world, who filled the earth with violence, till the Lord said that He would set a period of 120 years on the days of man.

The race of Cain is given to the seventh from Cain, one only being mentioned in each generation, till the mighty man Lamech. Cain had a religion; Son of Adam, and spoken to directly by Jehovah, he could not escape knowledge. Fear-driven, he sought walls and the company of men, to hide from God, yet dedicated his first born son—born, if we are right, from a woman he should not have touched—and in a city he should have shunned, to Jehovah. The name of one of his near descendants

*Translated "giants" in the Authorised Version.

There were not few nor many,
Number was none,
Save in the All-enfolding
God, Who is One,
God, Who is All in One.

Called He the All from Nothing,
Seen from Unseen,
"Light be," and Light came flowing,
That had not been.

Called He the world to waking,
Made from the spark,
Called forth the Lights in Heaven,
Made day and dark.

Made He the stars, by number,
Made cold and hear,
Made colour, shape and confines,
Made slow, and fleet.

Made He the comprehension,
Of man and beast,
Made hearing, seeing, feeling,
Keenest and least.

Spake He to dust and ashes,
Made them to live,
To creatures great and small
Breath did He give.

Feathered the fowls for flying,
Fish made to swim,
Planted the earth, sustaining
Man, to know Him.

Proclaimed the certain seasons,
Ordered the rain,
Ordered the wind and sunshine,
Rip'ning the grain.

By weight, and rule, and measure,
Atom and star,
Wind and the airy pressure
Perfectured are.

indicates another city, and all the names till Lamech have a religious twang. Lamech departed from the divine order in having two wives. (Probably polygamy, polyandry and other abominations were prevalent among the races not descended from Adam; there is much similarity in the amoral customs of peoples still shut away in the mountains and in the icy wastes. The Divine detestation of fornication and adultery, evidenced in laws made, like the Sabbath, for man's own good, laws providing for race-purity, have been perverted in many religions and must have been utterly repugnant to peoples with customs such as the earliest peoples appear to have had. However, speculation is not a very solid foundation and can be left to the pseudo-"scientists.")

The name of one of Lamech's sons can signify only that Cain's race was not fulfilling the order to "replenish" the earth, given to man as man. The importance attached by God, or that God intended man to attach to it, is shown by its repetition to Noah. There had been seven generations to the time when one of Cain's descendants was named as the one from whom "the race of Cain was spread abroad." The story of Lamech's excuse for violence, his bigamy, his family, is unique in pre-Flood history, and ends the story of Cain. The children of Seth, Adam's third son, from whom came the patriarchs, are all distinguished by the mention of one son, in the line of Christ, and the addition that, besides that son, they "begat sons and daughters"; all, that is, till Noah, of whom it is merely said that he begat Shem, Ham and Japheth. The order of names is worth noting, for "Japheth was the elder." (The line taken in the Bible, up to Christ, was not a line of eldest sons.)

Of Cain's race, nothing is said to indicate fertility till the seventh generation, when Tubal-Cain, instructor in copper and iron work, established the race. The seventh from Adam, through Seth and in line with Christ, was Enoch, "who was not, for God took . . . him." St. Jude is a New Testament authority on those days, and on the reasons for the judgment of the antediluvian world, which "went in the way of Cain." St. Jude refers to Enoch's prophecy of divine vengeance on the "ungodly," who committed "ungodly" deeds, "ungodly" who made hard speeches, complained, used great swelling words. Those who knew Adam, for Enoch was the link between Eden and the Flood, should have been "godly"—they were directly connected with God, the Lord. The way of Cain is worldly—in the generation in which his race was spread abroad, when it multiplied, began industry, commerce, music and worldly or sensual, pleasure, as the names of Lamech's children show. There are many who say, why does God permit this evil, or that—evils that obedience to God's law by man would not allow. The answer is in Christ's parable of the wheat and the tares. The enemy sowed tares among the wheat, tares not to be pulled up till the day of judgment, "lest ye root up the wheat also." In "that day," all that is not "of God" is destroyed. All that is, that belongs to

From that which was not made He,
Things that exist,
Through Him Who made all order,
All things consist.

God, by a million trillion
Miracles built,
Man this fair earth to dwell in;
Man's is the guilt.

If, in this, man's dominion,
Made from its sod,
Man, in God's Being living,
Denies his God.

IV.

"THE SIN OF CAIN"

Driven from the Garden, Adam and his wife,
In a curst land, where thorns and briars replaced
The pleasant groves of trees in Paradise,
In sweat of daily toil God's children earned
Their bread. Claiming their first-born child,
As "Gotten from the Lord," they called him their son,
"Cain."

He sorely disappointed them, and they
Their second son named "Abel"—"Vanity"
Or "Breath." A weakly boy, of no account,
They sent him out to feed their flock of sheep.

But God accepted Abel, Cain refused;
And Cain, the elder, with his mighty hands,
When talking with his brother in the field,
Throttled the lad, who loved him, till he died.

* * *

"Where is thy brother?" the accusing voice
Asked the first tyrant, brother-murd'ring Cain.

"I know not where. Am I the keeper of
The puling brat?" the murderer replied.

"Thy younger brother's voice cries from the ground.
Go thou from hence, a wand'rer on the earth."

Sentence was passed. And Cain, in fear, appealed.

the temporal and is, in itself, destructive and leading to destruction, from the "proud look" to the "feet swift to shed innocent blood." And every man knows in his heart of hearts, if he allows himself to think secretly, there is in him that which should be destroyed, since he has in him that which will destroy, if not destroyed.

From Cain came the greed of gain of the trader, the weapons of war, the music and mirth that are the handmaidens of war and lust. Not all evil in themselves, say men—but what agents of the devil have all these been! "The cities are full of pride," said Kipling. Their histories are indeed records of pride and the ways of pride. Those who wish to know what the Bible has to say of cities should look up their records, even of that city of David, giving its name to the "new city coming down from God," but, in the hands of man. . . .

"Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! Bring it out piece by piece, let no lot fall upon it. For her blood is in the midst of her, she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust. . . ." Ezekiel XXIV.

The city over which Jesus wept—"O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings and ye would not. . . ."

The divine intention is clearly expressed in the early command to "replenish the earth," in the repetition of that command to Noah, in the calling of Abram from Ur of the Chaldees (where, St. Stephen told the Jews, "Your fathers worshipped idols") in the division of the tribes of Israel. What kind of "progress" an agricultural economy would have created, we cannot tell, but it could not have been of that racketeering, usurious nature that takes its name of "civilisation" from the Latin for "city."

The Bible gives other accounts of money transactions than that of Judas and the priests. There is the purchase of the cave of Machpelah by Abraham, and the purchase of the site of the Temple by David: both were bargains, but the competition was in generosity. Commonly used is the illustration of Christ driving the money changers from the Temple, which, with its Court of the Nations, was a type of the whole earth as the Temple of Jehovah. Jesus quoted: "My house shall be called of all nations the house of prayer" (marginal—"an house of prayer for all nations"), "but," He added, "ye have made it a den of thieves." All four gospels record the cleansing of the Temple, but one of the evangelists, St. Luke, does not mention the money changers. The emphasis is on the selling of oxen, sheep and doves.

"I cannot bear my punishment," said Cain,
"By those who find me shall I now be slain."

But he went out, and with the sons of men,
Alliance made, and to Jehovah's name,
Did dedicate his first-born son, and then,
Founded a city, naming it the same,
As dedicate to God, who drove him forth,
A murderer, to wander o'er the earth.

* * *

Thence came the reedy pipes, and music stringed,
Thence came the iron sword, and arrow winged,
From thence came mirth, to dull the voice divine,
Thence came dread violence and fell rapine,
Of mighty men, born of Adamic seed,
By women, taken from the pagan breed.

* * *

"God speaketh once; yea, twice," the prophet said,
"That men by evil may not be misled."

Twice, spake Jehovah to the world's first born,
Twice, Cain Jehovah's warnings chose to scorn,
Though vengeance be delayed, as God is just,
And saveth those who in His grace do trust,
Not Cain's two dedications washed his sin.

This multiplied and drew the old world in,
Until, at last, pride, lust, and evil deeds,
Sowing the earth with all their evil seeds,
Brought the Flood's baptism upon the earth,
Cleansing its bloody soil, for the rebirth,
That saved the holy line of Adam's race.

In that dread sentence, Noah alone found grace.
Thus, in the world's stern judgment, mercy found a place.

V.

SACRIFICE

Cain was a man with a dominant will,
His mother named him "Given of God,"
Right-hand of Adam, he went to till,
The earth, with his sharpened rod.
His brother was Abel, a slim, frail boy—
Minding the sheep was his slight employ.

The Scriptures are full of denunciations of commercial practices—not merely of the false weight and balance that were an abomination to the Lord. In the New Testament one of the first manifestations of the new spirit was the selling of land, etc., and bringing the money to the feet of the apostles, that distribution might be made according to need. St. James wrote: "Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain," and reminded those to whom he wrote of the likeness of their life to a vapour, that they should look for God's will in their doings, that "to him . . . that knoweth to do good and doeth it not, to him it is sin." The epistle continues with an imprecation on rich men and on riches, evilly acquired.

With regard to the history of Cain, who was "of that wicked one," readers may consider that a development of evil after he slew Abel was hardly possible. His apparent future religiousness, in dedicating a city and his first-born, while he disobediendly sought the company of men, is the reason for the allegory given in verse.

The breaking-off of the line of Cain, with the fuller description of Lamech's children, at the seventh generation, indicate the full development of Cain's disobedience and the establishment of that disobedience in a commercial and industrial order. It is worth noting that the father of Noah had the name of the father of Tubal-Cain and those other of his children who were "leaders" in civilisation. The two Lamechs, or "mighty men," were perhaps not of the "tyrants" (giants) mentioned, but their names indicate reliance on the human quality rather than that the strength of either was in God.

Cain had a temper, fierce and swift,
 (Well men honour the beast in man!)
And he brought to God, for his sin, a gift,
 The fruit of the ground, under God's own ban,
While Abel, who sacrifice offered first
 Of his flock, avoided the thing accurst.

And God had respect to the offering
 Of Abel, but Cain did not find grace.
And the cloud of anger was darkening
 The brow of Cain, and on his face
His scowl was set, whenever he spied
 The brother who outraged his stubborn pride.

For those were the days before laws were made,
 When conscience alone kept men from sin,
And Cain, who only his will obeyed,
 Was the type of the dominant masculine,
Ruthless to those who were ailing, or weak—
 He despised his brother, loving and meek.

("Be fruitful, multiply and rule,"
 Was God's command to created man,
And Adam's world was the early school,
 Where man, as God's custodian,
Showed, where man's will did freely run,
 The will of God could not be done.)

Jehovah spake to the angry man,
 "Why is thy countenance fallen thus?
Would'st thou be rather accepted than
 The brother thou thinkest contemptuous?
Then, do thou right, and thou shalt be
 Accepted of Me, even as he."

"Moreover, thy brother's every glance
 Betrays his love to thee, his lord,
Let that be thine inheritance
 That thou by him art so adored."
Cain answered God, nor good, nor bad,
 But kept his wrath against the lad.

Cain talked with Abel, and they went,
 Out in the field, and there he slew,
His brother, who was innocent,

Of hate of him. Mixed there the dew,
 Of heaven, with a brother's blood,
 First of the violence that brought the Flood.
 "Where is thy brother?" asked the voice of God,
 "I know not—must I nurse him?" Cain replied.
 "Thy brother's blood for vengeance, from the sod
 Calls loudly. Cursed be the ground it dyed.
 Nor shall it yield its fruits to thee, and thou,
 Although I set a mark upon thy brow—
 That men take not thy life, and share thy guilt,
 By adding thy blood to that thou hast spilt—
 Be thou a wand'rer, vagabond on th' earth,
 That thou hast brought upon, my curse of dearth."

VI.

THE WAY OF CAIN

But these speak evil of those things that they know not,
 but what they know naturally, as brute beasts, in those things
 they corrupt themselves. Woe unto them! for they have gone in
 the way of Cain. . . . Jude V.: 10 and 11.

Fearful, yet wrathful, Cain turned from his home,
 From Adam, sternly silent, and from Eve,
 Whose tears fell freely. Cain, condemned to roam,
 His mother by his sin did twice bereave,
 He, vagabond and wand'rer, ne'er she'd see
 Her eldest, more than Abel. Both her sons
 Were dead to her. The manliest he
 Now striding in his beauty o'er the heath
 Was doubly lost. Tear-blinded, she,
 Her senses played on, thought she saw below
 The shadow of her eldest son to go
 Another little shadow of a boy,
 Abel, behind his brother. As a toy
 Cain liked the lad: She'd often seen him try
 The side of his big brother to keep by.
 More precious than all else, at first Cain seemed
 To love the little one. Ah! little dreamed
 The mother of the race that, in her child,
 Could rage such storms of jealousy and hate

That he, who tossed her little son on high,
Could stand and see, unmoved, his brother die,
Much less that his would be the dreadful fate
To leave her motherhood so desolate.
Cain passed from view. His chancy footsteps led
The vagabond past many a well-known spot;
Past where his brother once his flocks had fed,
Past where his mattock lay, by him forgot
When he had buried underneath the sod,
Hidden from every eye, save that of God,
That little comrade who had bravely tried,
In early years to keep up with his stride.

* * *

Wrathful Cain strode—the anger welled within
His breast, not with himself, nor sin
He had committed, but at punishment
Meted to him. And fearfully he went,
Who feared no lesser creature. While he stood
Alert and wakeful, nothing harmful could
Bring ill to him. Nor beast, nor aught was then
In thicket dark, or wood, or quaking fen,
Could hurt him. Those Cain feared were men,
Who, sought t'avenge his brother, 'spite the sign
Wherewith his brow was sealed by Hand Divine;
Men whom he had not seen, nor knew their might,
Knew only he that, in the dark or light,
He must beware. He thought, "Jehovah saith
Not none shall slay me. Only that the death
Of Cain shall seven-fold be recompensed
On murd'rous hands, the murd'rer raised against."

* * *

There came a lion from a nearby wood
And by the path that Cain was taking stood.
"I will go with thee: by thee will I stay."
"I need no kingly power," said Cain, "to stand by me,
As thou art mighty, see if thy strength be
Equal to mine. And as I deal with thee
Deal all thy kind with all the lesser kine,
Unto thy rulership I them resign.
But I shall go alone, and none may stay

The path I traverse. Yet yield not the way,
I would compare our might, and shall thee slay."

* * *

They fought: the lion died, and Cain passed on,
And hardly from that battle had he gone,
When met him on the plain a buffalo,
Who said, "My strength shall with thee go,
For I am strength." "No strength of thine need I,
Who stronger am"—the wand'rer made reply.
Again, Cain fought, and he the beast did kill.
Yet hardly had he breasted the next hill
Than drew anear him next a lithe gazelle,
And said, "I Beauty am, and Grace; with thee to dwell,
I come." And Cain said, "What to me
Are Grace and Beauty? As I am, you see,
I wander lonely. Royalty to me is naught
Nor strength. With both I fought.
I go alone. Nothing shall with me vie,
Since thou hast come my way, thou too shalt die."

* * *

And Pride came, as a peacock, strutting vain,
"I shall uphold thee," spreading forth his train,
"Nothing can conquer me; I am supreme.

There is no weapon forged 'gainst self-esteem."

"What need I on my lonely road of Pride?

Need not I to exalt myself. Pride died
When I was sent to wander. Get thee hence;

I shall not slay thee. 'Twere impertinence
To slay what slew me, Pride, for 'twas my sin

Of pride in that I did that drew me in
To this accursed state, where nought of pride,

Of might, of grandeur, can with me abide,
Since, without any but myself, myself to see,

What matters it to me what I may be?"

A little further did the path divide—

A thicket on the right, uphill, one side
The path did take. Again, to valley green

In which a quiet stream below was seen,
The other way did bend. The upward track

Was marred with rocks, and briars held aback

Him who would pass that way. Cain stood awhile
 And traced the upward track a weary mile.
 He upward looked, and brake a thorny bough
 And fash'ning it around, upon his brow,
 About he was to place the thorny crown,
 Self-mocking, on his hair, thick and red-brown.
 "Here," said he, "is my lot. The wild hillside,
 Where but the thorn the stony soil will bide.
 Not there, below, where meadows green remind
 Of Abel, and the flowers that I did bind
 Together, for the fatal off'ring made
 That on me hath this heavy burden laid,
 To walk alone; no man again to see;
 None to contend with, and with none agree,
 Until, in mine own company I find
 My hatred of my lot to self confined."

* * *

Thus speaking, almost Cain the path did take
 That to obedience led. But, from the brake,
 The Serpent spake: "Not so, Cain, for thy will
 Shall be subservient, if thou climb that hill.
 Might, strength and beauty, pride, thou didst disdain.
 I will go with thee. I shall thee sustain.
 Not one of those who met thee could uphold
 Thy spirit. Howsoe'er high-souled,
 It useless were to take with thee, alone,
 Companions that could only hear thy moan
 For all that thou hast lost. Closer to thee
 Than any, I shall knit myself. Take me,
 I can companion thee. My guile shall guide thy foot,
 My scales shall shield from gentleness of heart, and put
 On armour 'gainst thy birth-given love of truth,
 And arm thee 'gainst thyself, against all ruth
 That would disquiet thee, thy conscience dull.
 My head, replacing that rude crown thou hast
 In mind to mock thee with, myself, shalt cast
 A spell, unfelt, upon thee—till thou art
 In body, mind and spirit, whole and part
 One that can walk, and talk, and think and pray,
 As other men do walk and talk and do and say,

Persuaded altogether, nor in any doubt,
That thou art in the right, who now would out
Of right well know thyself. As Eve did eat,
And know. So thou, in self-deceit,
Shalt know not, when thou most should'st know."

"Come now. I shall be thee, in thee,
Ruling and guiding; thou thyself shalt be
To all thy utter seeming. All thou hast to do
Is to do as thou wilt. Thou shalt subdue
That thou hast of compunction. Right shall be
According to thy mind; as thou shalt see
Will fit thee best. Religion thou shalt make;
Beauty and truth shall forms that suit thee take.
Strength, might and pride be thine, a glamour thrown
On what thou doest. Evil shall be shown
As lawful, if it seem to thine own weal.
If it be good to thee, then thou shalt steal
And it be lawful; kill, and make it right;
For I am self-deceit, and mine is might
Proof against all there is of best in men.
Spirit of disobedience, I unpen
All virtues, school them in my school
By wrongful willing, underneath my rule,
Into the worst of vices. I can find
Excuse for ev'ry vice. I can unbind
All evil passions. I make Pride itself
The Crown of Life. Baubles and useless pelf
Can I give values to, till men will die
For nought, and count it as a high
Honour to be not, so that there shall live
My rule—that men themselves forgive
Not unto others—but to their own selves dear
Faults that would otherwise their conscience sear.
The cerements of conscience I shall wind,
Remorse also, that it may not remind
The doer of his wrong to others. Be content
That I, with all that's in thee, shall cement
To make another self, to set thee free
From the worm, entrail-gnawing constantly."

* * *

As ceased the Serpent, Cain did muse awhile.

Then on his countenance a dreadful smile
Bespake assent, and, reaching out, he took

The serpent and its coils unloose he shook,
Nor slew he it, but with his mighty hands
Around himself did place the serpent's bands,
Round legs, and arms and body—the bright head
In the brown tresses of his hair did bed.

* * *

Soon faded all from sight, did disappear,

Save that above the tresses of Cain's hair
Uraeus on his brow the man did wear

Hiding the mark protective God placed there.

* * *

Led eastward to the ancient land of Nod,

Its people hailed Cain as a demi-god.

Small swarthy men were they, with bird-like speech

And nought to Cain but evil could they teach—
Cain, soon forgetful of his offered toil,
That led before to such a sad turmoil,

Now thought to recompense to God anew
The wrong he did, when he his brother slew;

Thinking he could redeem his evil deed,
Sought to tell what he knew. The heathen creed

Taught men to fornicate and interbreed,
Adulterating all their scanty seed;

Since, to their wise men it seemed evident
That, if the race should multiply, it went

Against the nourishment that would demand
A heavy population from the land.

They listened, but they heeded not Cain's word
All that he said, their intellect transferred

To bestial ideas. Fresh ovation
They readily conferred to procreation.

"One man, one wife," some that accepted too,
Though 'twas to them a doctrine strangely new,

Yet would they not abstain from fornication.
Since 'twas established custom of their nation,

Nor from the sacrifice of infants rare,

For, if they did, their gods would not them spare,

They would accept all the great stranger taught
As they accepted benefits he brought,
Would intermix their old ideas with new—
But they would not their customs old undo,
Though they were by those customs quite undone
And perishing from underneath the sun.

* * *

Yet, sometimes, Cain, withdrawing from the riot
To woodland far, or in the reedy quiet
Of a brookside, as passed deceitful years
Of murderous strife, and children's sad careers,
(Though dedicated by him to his God
Cain's sons were reared in the ways of Nod),
Thought for a flashing moment he had made
His greatest error in that woody shade,
Dreading the lonely hermit's life, his sin
Had brought him condemnation to be in,
He chose the path that, disobedient, led
Him to the haunts of men; and thought, instead
That better had it been for him—and Nod—
Had he walked upward on that hill—to God!

* * *

And bitter was indeed the mortal strife
That Cain's choice brought into each human life,
And heavy are indeed the thong and chain
That mark, on earth to-day, the Way of Cain.

* * *

Would ye who read this know the reason why
The wheat and darnel in the field do grow?
"An enemy hath done this," said the Lord,
"An enemy my world with tares did sow.
But let them grow together in the field,
Lest, rooting up the tares, ye pluck the wheat,
Until the precious gain its harvest yield,
Then—take the wheat unto my granary—
The useless tares are lost eternally."

* * *

VII.

THE RACE OF CAIN

First of the race of Adam, Cain took wife
Of those who knew not God; women of earth,
The early race, which had not God's commands,
(Those who have God's word, Jesus calls God's sons.
Though Cain himself was "of that Wicked One,"
And showed the Spirit in him by his deed.
For by the Spirit is the sonship shown
"As many as the Spirit have, of God,
They are God's sons," declares the Word of God.)
So from the loins of Cain came mighty men,
Renowned for violence, who made the sword
Sing its sad song of battle and of death;
Robbers of tillers of the soil, the first
Who dwelt in walled towns, obeying not,
Express command of God to fill the earth.
That earth they filled with violence, and slew
Their fellow men, till God, in justice slow,
Seeing corruption rife on every hand,
Sank them at last beneath his seas, and Noah,
With his three sons, was ferried through the Flood.

* * *

God's Covenant With Man

Then, once again, God gave the same command,
"Be fruitful, multiply, and fill the earth,
The soil of which I will not curse again."
(Removed the second curse, the curse of Cain,
But not the curse through Adam; that remains
Till Christ, in the millennium, lifts earth's ban,
As is His right, Who wore its crown of thorns.
Then the bare wilderness shall blossom forth
With roses, Myrtle trees—the thorn—and fir,
The briar, replace.)
Yet God blessed Noah
And pledged the seasons in their annual course
To cease not. Gave him showers for dew
Of Eden, when on the cleansed earth anew,
God did with Noah make His new covenant,

And relaxation from the curse did grant.

In all inferior creatures, He placed fear
Of man, and gave to him an ordered year.

He put the sword of justice in man's hand
'Gainst all who armed themselves with murd'ring brand.

"The Earth shall yield its harvests"—thus
Reversed the Lord His second ban on Cain accurst.

"Summer and winter, seed and harvest tide,
Shall each succeed while yet the earth abide;

My ordinances these; nor shall again
Upon the world uprising the mighty main,

Unleash My floods in judgment o'er the land
As has been done this once at My command."

"Behold, I give My covenant, place My Bow
Here in the cloud, that men may see and know

That not again shall I unseat the deeps,
And send My oceans towering o'er the steep

Of earth's great mountains. Nor shall be such dearth,
As was aforetime. Till the fertile earth."

So spoke the Lord to Noah, and even so
He covenanted, signing with His Bow.

* * *

Not so to Cain, who, when he tilled the soil,

Should not receive reward for all his toil,
And Lamech, naming Noah, did prophesy,

That from him comfort should be brought, whereby,
The curse of fruitless labour on the land should end,

(Though in its application did Noah's father bend
The prophecy as meaning that his son

Should lift his heavy load; his race was run
When God confirmed the prophesy. The earth

Had been baptised and suffered a rebirth.)

"This one shall comfort us concerning all
The labour that our hearts doth so appal—

Our labour sore"—When Lamech spoke, did he
Think of the "seed" God promised Eve? That he should
free

The world from sin? He spoke but in aversé
Of the results of disobedience, the curse,

And when truth came of that he prophesied

'Twas not to Lamech's gain. The Strong Man died
Before God poured His seas upon the earth
And lifted from the world His curse of death.

* * *

Then, once again, God gave the old command,
Twice said He unto Noah, "Fill ye the land:
Be fruitful, multiply, the earth refill,"
And permit gave that those be killed who kill
"Have ye dominion over land and sea,
Take ye the sword, that blood cries not to Me.
The blood of innocents, by brothers shed,
Lies on the head of man and merited
Of death are all who slay. Of every beast I will
Require the blood of man whom it may kill."
Thus passed the reins of government to men
And, had they heeded God's command, not then
Need Armageddon ever fright the race.
Nor need mankind have come to such a case,
That God should plead with men for all the blood,
Spilt on the earth, once cleansed by the Flood.

* * *

Yet, once again, as sacred writ we scan,
Soon is there mention of a "mighty man"
Nimrod, the tyrant, who built Babylon
And many other cities, who did run,
Far o'er the earth in conquest, when that town,
"Confusion" named, a name of much renown—
Was overthrown by God, to scatter those,
That they might thus fulfil His word, who chose,
Not to fill up the earth, but, building towns,
Making themselves a name, creating crowns,
Living on others' labours, reaping where others sowed,
Going the road that Cain went, going the road,
Of taking, not of giving, the road of strife,
Of Babylon, "confusion," not of life.
Not Salem, "Peace," can, for them, be the end.
Who all their days to build "confusion" spend.

* * *

VIII.
BEGINNING OF MARRIAGE—
RACE PURITY

One wife Jehovah ordained,
Bone of man's bone, his own flesh,
Dying, the race was maintained,
In children the dead lived afresh.

Mixing of seed was forbidden,
As was implied in the way
God took when forming in Eden
Eve from the man, made of clay.

Cunningly, those "modernists"
Of Christ's day, the rulers and priests,
Sadducees, non-legalists,
Asked which, of seven deceasts,

Resurrection would award
Wife, when all married had been
To her. In answer the Lord
Told them they erred, nor had seen,

Plain though the scriptures they read
Showed in the earliest race

When the first couple was wed,
Those who in marriage embrace,

Only in purity may
Give to the earth of their seed.

Yet in the world's later day,
Hardness of heart, and men's need,

Led to the slackening law
Letting a man wed anew,

Yet in this cession men saw
Purity foremost in view.

For, in the front of the plan
Pureness of race stood four square;
Forbid to widow of man,
Children to others to bear.

Save to his kinsfolk, who should,
 Raise to the dead an increase,
 Surety, that thus parenthood
 Gave to the line of deceased
 Sons, that the race be preserved.
 Yet in the Garden of Eden
 No right as this was conserved;
 One wife to Adam was given.
 And in the blest future state
 In the new resurrect life,
 Would be nor mating nor mate,
 There'll be no husband nor wife.
 Unity there will be sure,
 All will in Christ be perfect,
 Complete that unity—pure,
 "Bridged to Christ," the elect.

IX.

THE BEGINNING OF ADULTERY IN RELIGION

The story may still give warning,
 'Tis ancient but evergreen,
 Respect for the forms of religion
 Mixed with the vile and obscene.
 Too near to Eden for idols,
 In the days before the Flood,
 The Patriarchs worshipped Jehovah,
 But filled the earth with blood.
 Vile and obscene acts accepted
 By custom, as lawful deeds
 And the natural law neglected
 For a tangle of man-made creeds.
 The earliest names had meanings
 Telling their tale of the times—
 These, and a few scattered gleanings
 In Genesis, speak of men's crimes.

Cain, who was sentenced to wander
 Built him two cities instead,
 One, dedicate to Jehovah
 With Enoch, his firstborn, 'tis read.
 Cain passed God's curse to his neighbours,
 Labouring outside the walls;
 Lived he by other men's labours,
 Subjects of cities, his thralls.
 The grandson of Cain was Irad,
 "City of witness" his name.
 Cursed was the land's fruit for Cain's sin,
 Of cities Cain builder became.
 Thus it has been through the ages,
 Thus have the children of Cain
 Robbed the ripe field of the wages
 Ta'en from the reaper, his grain.
 Sometimes through sortie and plunder
 At times by laws that are made
 Craftily, so as to confer
 Unfair advantage in trade.
 Always the peasant grows poorer
 Always the cities' wealth swells,
 Draw they on land for their labour
 Cast o'er its people their spells.

* * *

Cain's Line

Fourth in Cain's line, Mehujael,
 "Destroyed of God," was he called,
 Vengeance implied in his naming,
 A vengeance that his day appalled.
 Mehujael, Cain's great-grandson,
 "Destroyed of God"—shows this name,
 Mercy of God had been outrun,
 By heaping of shame upon shame?
 After the Flood, it was Caanan,
 Carried the curse for his Kin,
 May it not be that God's mercy,
 Spared Cain, till sins mounted on sin?

Sins of the parents bear fruitage,
Though men repent of their faults,
True it is, oft the descendant,
Vices of parents exalts.

Next comes the name "Methusael,"
Meaning of which is "God's man"
Here gives a hint of "revival"
The sacred historian?

Or does this name "Methusael,"
As Enoch's, Cain's dedicate son,
Infer a fresh dedication,
Or a new priesthood begun?

Lamech, "the Powerful," came next;
He the world's history begins.
Ends in his children the story
Of Cain, his line, and their sins.

* * *

War's Beginning

Two wives took Lamech, the Strong,
"Beauty" and "Shadow" their names were,
Came he to them from the field,
Came to tell them of his misfare..

"Slew I a man this sad day,
A young man I thought not to kill,
Am I to blame for this deed,
For, see you, I meant him no ill?"

Seven-fold vengeance is lawed
If Cain, who his brother did slay,
Dies by the hand of man;
Shall those then who slay me not pay,

Seven times seven their deed
If they shall revenge my slight fault?
Adah and Zillah, now say
Have I to dread men's assault?"

"Lamech took wives" as did those
Tyrants who roughshod rode over,
All could not to them oppose
Their might with might of the stronger.

This is recorded of those
Children of God's sons by mothers,
Born of the earth's sons—they chose
Wives, such as pleased, ta'en from others.

Thus it may be that Lamech,
Pleading with Adah and Zillah,
"Strong man," who little did reck,
Feared the Divine anathema.

Or, yet perchance he well knew
Risking the killing, he did wrong,
But pled that the young man he slew,
Challenged his might, being headstrong.

Stands clear howe'er in the tale
Lamech claimed **killing had right:**
That 'twas not murder to kill
If killing were done in a fight.

* * *

Beginning of Trade and Industry

Children to Lamech were four,
Jabal, or "Leader," was elder,
Father of herdsmen in tents,
Caravan leader and trader.

Jubal was father of music,
Music from instruments stringed
Music of flute and the organ,
Music that heaviness winged.

Tubal-Cain, maker of swords,
Tools for the workers and ploughmen,
Makers of servants and lords,
Servants themselves unto all men.

"Tubal-Cain" deep meaning bears,
"From him spread the whole race of Cain"
Of his work all men have need—
A need that will ever remain,
Till that day when from the sword
And spear shall the ploughshare be made,
When men dwell safely in peace
Unfearful of foe or his blade.

Naamah, sister of Tubal,
Completed the fam'ly of Cain;
"Pleasure" her name means, and in her
Sums up the cities' domain.

Sensual pleasure, and music,
The weapon of warrior, the tool
Aiding the skill of the worker,
Hold for the city its rule.

Use them for good and for ill,
Use by the righteous and evil,
Men did, and men do so still,
Servants of God and the devil.

Born of the first fratricide—
Industry, music and pleasure,
Trading and weapons of war,
Strength of the cities, their treasure.

Not a world city was blest,
Nor to God's praise will one turn
Till the last, greatest of all,
City of Bab'lon shall burn.

X.

THE SONS OF GOD

When from out of Eden driven,
Stern edict of God was given,
Both to Adam and to Eve,
He to work and she to grieve.

Then to Eve alone was granted
Promise of that Christ-child, chanted
Son of God, at Bethlehem,
Born to David's diadem.

"Seed" not "seeds" the Word did run;
Hence Eve cherished her first son,
Naming him as God's own gift,
Till Cain murd'rous hand did lift
'Gainst his brother. And when "Seth"
Came to Eve—at his first breath,

"God," said she, "another seed
Hath given us to meet our need."
Nor yet was Seth the promised Seed,
Though back to Seth Christ's line did lead
Through many sires—from him was born
The King of Kings, men crowned with
thorn.

Whose heel was bruised by Satan's power,
When death and darkness had their hour,
When men and hell combined in vain,
When Jesus died—to rise again.

* * *

Once to stone Christ thought the Jews,
Asked He them did Him accuse,
Sought from them the reason why
They had judged that He should die.

And they answered, "'Tis Thou hast
Blasphemies the worst surpassed;
Son of man, an earthen clod,
Named Thyself the Son of God."

Came the answer clear but low,
"Read ye then your scripture so?
Ye should know to whom there came
Word of God, God's sonship claim."

Lowliest who on earth do plod,
Doing here the will of God
By His Spirit, near or far,
Claimed by God as children are.

Thus, in that descent of Jesus,
Luke, by grace of God, did give us,
Find we Seth from Adam came,
Then we read God's holy name.

Thus, beside the men of earth
And that line from Cain had birth,
In another line the list
Of the sons of God consist.

Not that in all Adam's race
Evil men we cannot trace—

Names of many there are found
In whom evil did abound.
On them had God's name been called,
Though by sin they were enthralled.
God did not that line forsake,
But spared them. This, the line we take.
Know we not the sins of Seth,
Seem his son's name recordeth
Human weakness, human ailings;
"Enos" means a "man with failings."
In his day men first did find
They were all to sin inclined,
And upon Jehovah's name
Called, and did His mercy claim.
Yet, in one thing all Seth's line
Did not from God's word decline,
God's command to multiply
And to fill the earth; thereby
Full dominion they should take
Over land and sea and lake,
Over things that fly and crawl,
Over beast, and over all,
Things that have, and have not, life.
Spite of all the bitter strife
With the curs-ed earth for bread,
Man was still, on earth, the Head.
And of all the race of Seth,
Little more than birth and death
Are we told, except that none
Lacked for daughter, or for son.
Otherwise, the sacred page
Tells not aught of death or age,
Of the line of Cain—whose clan
Spread abroad through one sole man,
Tubal-Cain—who made the toil
Of the city win the spoil
Of the fields, for trade and sport,
And did God's command distort.

So that men do seek together
Thus to win the things they treasure
Not by spreading out, but in,
Where they most do stand to win.

Mark it well that seventh came
Tubal-Cain, and that the same
Seventh down in Adam's line
Enoch was, who did outshine
Ev'ry patriarch of old,
And the coming Flood foretold,
Who did violence condemn
And who lacked men's requiem.

Enoch "was not," nor did die.
God took Enoch, and thereby
Witness gave He would requite
Those who served Him here aright.

Adam's death and Tubal's sword
At this time caused fierce discord,
Gave occasion and excuse
Reins on evil to unloose.

Reach we here the middle span
In the life of early man,
Adam saw the race begun
That did end with Enoch's son.

Save for those who, in the Ark,
Through the time of judgment stark
Carried were to a cleansed land,
Heard afresh the first command.

"Fruitful be, and multiply,
Rule the earth, the sea, the sky,"
Added this—who slays shall be
Slain for murder, nor shall he,
Marked as Cain from vengeance, be
Free of mankind; a new decree
"Life for Life," lest this new earth
Full of murder be, from birth.

Be it noted that Eve's Seed,
Who in time for sin did bleed,

Was not born from elder sons,
For His line, the record runs,
Came through Shem, who, named the first,
After Japhet's birth was nursed—
David, Solomon and others
Were to many younger brothers.

Turn we back to Adam's day,
Seeking what the names may say
Of the thoughts of men, when born
Children were, in earth's fresh morn.

Cainan, Enos' son, in name
Did the earth's possession claim;
Thus, prophetically named,
Man's dominion he proclaimed.

"Praise of God," Mahalaleel,
Cainan's son, discovers zeal
For Jehovah, testified,
He God's judgment justified.

"Jared" next "descent" doth mean—
Looking backward. Here is seen
First the trace of pride in race
Though indeed from God did trace

Adam's line, which first began
When God breathed Spirit into man.
Nor did Enoch, "Dedicate,"
In his name, less celebrate

Loyalty to God, though he
Had the name that, perversely,
Cain did give, who disobeyed
God, and then sin-offering made

Of his son, whom "dedicate"
With a town, to exculpate
Cain from sin. This off'ring he
Made for moral leprosy.

(Many others since have sought,
Fruits of sin in off'ring brought,
To assuage God's righteous ire,
Or some merit to acquire.)

Enoch, whose son's life did link
Adam's span with that dread day
When a patient God did sink
Neath His seas the earth's decay,
Sternly spoke and strongly preached
To the men who outraged Him
Who had made them, and outreached
Their dominion. They did dim
God's own glory, sounding high
Praises of their sinful deeds,
And they sought to vilify
Him who met their human needs.
'Twas most grievous sin and great,
In those days when God was known
'Gainst His name to fulminate
And to speak against His throne.
Enoch, pure in deed and thought,
Warnings gave to crowds that scoffed.
He, in burning periods, sought
Men to turn from sin, and oft
Told that ruin of their kind
Practices corrupt, and vain
Arrogance of heart and mind
Must provoke their utter bane.
In that, useless they, and worse,
Spoiling, soiling, all the earth
They God's goodness did asperse
Proving their complete unworth.
Thus spoke Enoch, and he named
His own son, whose death should date
Judgment by their God defamed
When men's sin should culminate.
And the sea and air should spill
Their stored waters on the land
Cov'ring every plain and hill,
High above the mountains stand.
Idle words to many seemed
Enoch's prophecy, for they

Nought of judgment feared, nor weened—
They saw murder ev'ry day.

Violent and corrupt were men,
Foul their lives and great their crimes,
Bloody deeds on hill, in glen,
Were the custom of the times.

It was violence that brought
Judgment of the Flood to men,
And from violence to be wrought,
Will God's judgment come again.

When on earth God's judgments stern
Are, the holy record reads,
Men to righteousness will turn
Will forsake their cruel deeds.

And God set His sacred seal
On the words that Enoch spake,
Enoch, filled with righteous zeal,
Without death His God did take.

XI.

THE PATIENCE OF GOD

God had postponed by six-score years
His hour for cleansing of the earth,
Reeking of carnage, stench of sinful mirth
Aroused by torture; full of tears;
Cursed by Him twice for sin to dearth.
Violence and cruelty ruled. Men failed
To rule in justice, yet at God they railed,
Blaspheming Him Who gave to them the power
To evil do, or good, and blamed the dower
Of evil's fruit they brought, through evil deeds,
On the hard toil they wrought that gave but weeds
On land that they had laboured, sown with seeds,
And hardly watered from the scanty rill
That never to its narrow banks did fill,
The water coming from the distant hill.

As the Flood came, Noah's grandsire died,
Nor shared his father Enoch's faith, as shown
In the proud name of might his son did own,
Borrowed from line of Cain—"Lamech." Foreknown
The Flood. As now, men then were prone
Delay in judgment to deride, and spend
Their days more sinfully, until their end.

Nor Lamech did believe, for he, the Strong,
Did name his son, his comforter along
The dreary road the Lord had made him wander.
Through days of bitter toil, Noah was to minister,
Sore comfort. Yet Lamech prophesied
The truth, and when he died
The comfort came to earth, as he had said,
An end to dearth. But Lamech, too, was dead.

No doubt was possible of God's command
Given by Him in Eden's aisle,
For Adam died while Lamech lived. The while
From Eden to the Flood they spanned,
All knew the way of life God planned.
Men married, tilled the soil and did up-pile
Their cities, built on blood. Their actions vile,
Their deeds of violence, brought on Adam's race
The Flood that Enoch told them would erase
The blood of Abel, recompense the tears
Of all the injured in those dreadful years.

* * *

Building of the Ark and Eve of the Flood

And as it was in the days of Noe, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the Ark, and the Flood came, and destroyed them all. Luke XVII.: 27.

" . . . when once the long suffering of God waited in the days of Noah, while the Ark was a-preparing. . . ." 1 Peter III.: 20.

Week after week, and month on month went by,
As grew the mighty three-tiered hulk on land,
Its builder preaching righteousness to men, who sneered
As they the ever-drier country scanned;

Scoffing at Noah, they said, Lamech, the Strong,
His father, died in time to save him from the wrong,
That Noah had done his family and race,
In saying they were all in such a case,
So utterly corrupt, they all must die.
Why, hating so their pleasures and their life,
The world he lived in, did he make such strife
To save himself? The man did surely lie,
Or was beside himself, dreaming of prophecy
That the old dotard Enoch made, when he,
Begot Methuselah, who was with them still,
But at whose death, the world would come to ill,
By some great breaking-forth of waters vast;
Whereas, wherever eye of man was cast,
Nothing was seen but drought. The opened earth
Could swallow up the ocean, such its dearth.
They asked Noah how many ev'ning dews,
Lapped greedily by every rising sun,
Would lift his ship a cubit? Would he cruise
To where the gods dwelt? Let him tell them then
That men defied the gods; that they were gods, though
men,
And would do as they willed. Since God had cursed
The earth and it gave not its fruits,
They had themselves to think of, and had burst
All the weak orderings Adam, as from God,
Had handed down to them. Since life was hard,
It mattered not who died, and they would kill and eat,
Feeding themselves as seemed to them most meet,
Nor live, as was ordained, on cattle food.
They would not be constrained in any way,
Would marry as they chose, and if their mood
Led them to take fair devil-worshippers
Then who was God, that He should say them "Nay,"
He who had placed the world beneath their sway,
Then cursed that world, and had forbid the sky
To feed the thirsty ground? Since their fields baked
For lack of nightly dews, were hard and dry,
They offered Earth their sacrifices, slaked
The Earth in blood, till it was satisfied.

If God required their service, let Him show
Grace to the parched lands, and they would know
That He was greater than the demon-gods,
Who asked no rigid virtue: heathen-gods,
As the Earth-mother, who was worshipped ere
Jehovah drove from Eden's garden fair
To toil and sorrow that men still did share
The man and woman He had plac-ed there.

* * *

Each even had the sky its custom'd tint
Of opal, crimson-bordered, purple-dying,
Shown, as it ever had. No stint
Of colour beautiful as, daylight flying,
Its nightly mantle donned, did the old world
In ruby prophecy a weather change
Foretell. There was slight weather range
'Twixt Eden and the Flood. No heavenly mist
Fled o'er the sky, till, sunbeam-kissed,
It mirrored back the mighty bow
Whereby men later were to know
That God would not again restrain
His ordered seasons. He would give His rain,
His summer sun, to ripen grain,
Whether men worship or despise
Him Who made earth, and sea, and skies.

* * *

But now men see no gentle even-glow,
Bright-yellow flames spread o'er the sky,
Yielding to fiery red, and darkness deep comes down,
Night closing in a blackness new to men,
Not smiling as 'twas wont, but with a frown
Of sullenness, night's shutters fall, and wind,
Coming from Pison's stormy sea, first murm'ring, then
Increasing to a gale, shrieks, howls and whines
Till men say that the spirits lose their chains
And, though men bearded God, no head sustains
The heart a whit. Then sinks the first uproar
That thundered Eastward from dark Pison's shore
To an unearthly, deadly, quiet spell
Before the clouds are rent and thunders sound the knell

Of the first mad, disordered, worthless world
And God His Judgment on men's failures hurled.

* * *

The armistice, the calm, the quiet, cease.
That calm unearthly, that breath-holding peace,
Change, as the morning dawns, to wildest riot
Of shaking earth, and falling rocks and loud
And frequent thund'rings from the one black cloud
That covers all the sky and quite doth blot
Th' accustomed sunlight. Lightnings instead do flash
Bright daggers that Earth's heaving bosom gash.
Men think they see the murder of the world,
See hosts advancing, pennants bright unfurled,
While, deeper etched in gloom, in mighty Form
Imagined in the blackness of the storm,
Men think they see the Great Destroyer hurl
His thunderbolts. They watch the dreadful whirl
The wind creates—uprooting, tossing trees,
As in the winter did light breezes twirl,
And toss to skywards, twigs and fallen leaves.
And they who spoke so bravely in their pride,
Seek caverns, crannies, darksome spots, to hide
From the dread vengeance that they know full well
Is now unleashed. No longer do they tell
Noah what to say when floats his uncouth bark
To where the gods dwell. There, within the Ark,
His God has placed him. Closed the doors, fast closed,
The people strive to enter, tear their nails on wood,
They cry and call to open; nor Noah could,
An he were willing. No door can men set free
That has been closed by God; nor closed a door may be
That God hath oped; as on dark Calvary,
Another door was opened: There, too, an ark
Is launched on judgment's flood, but opened wide
Its door, and all who will, inside
That ark may safety find, and safely sail
Through ev'ry storm of vengeance, safe and hale,
An ark that will withstand God's later ire
When judged the world shall be in flame and fire,
Not water. Stored the earth is thereunto,

As 'twas before with water. "All things new"
"Behold I make," shall the Lord God ordain,
Cleansing afresh with fire, and not by rain,
Cleansing from sin, and tears, and toil, and pain.

* * *

Thus the Flood came. Men still may jeer,
As said St. Peter, ignorant
That the world, stored, anticipant,
With water, was: Concomitant,
Air held its rain—but did discant
Its torrents—when the quaking bed
Of ocean its pent waters shed
O'er the parched land; Sea's volumes vast,
In million billows, rolling past
The lesser heights, then whelming downs
And drowning men, destroying towns,
And beating in uncovered boats,
And overturning all frail floats;
Till, high above the highest hill,
And higher ever, higher still—
Foundations of the Ocean riven—
The Sea tossed up its waves to heaven.
A thousand leagues across the plain
Convulsions of the distant main,
With heaven's windows opened—Rain
Contests with the sea's spume. The twain
Besalt and wash the men they slew
And cover all men's works from view.
For over many a bloodied hill
And over many a ravaged cot,
Where men their fellows' blood did spill
And evil deeds had left their blot,
The waters cast their cleansing tide
And for a year did there abide.

* * *

Men have slain more men than on earth remain,
Not for such slaughter was this fair domain
Given to man by God. 'Tis his to till.
'Tis his to "have dominion." His to essay

The peaceful conquest of the earth, by power
 God-given. Upon the earth man's little hour
 Of rule runs short. God's wrath will scour,
 Afresh, a world so castaway by men
 That all their gathered power has once again
 Been massed for purposes so wholly ill
 That the set will of millions is to kill.
 Mind has been given man for purpose other
 Than to seek fresh device to slay his brother.

* * *

"And God saw that the wickedness of man was great in the earth and that every imagination in the thoughts of his heart was only evil continually." "The earth also was corrupt before God and the earth was filled with violence. And God looked upon the earth and behold it was corrupt, for all flesh had corrupted his way upon the earth."

* * *

For this, foundations of the mighty deep
 Rose and spread oceans that did swiftly leap
 O'er continents, and such huge floods did spill
 That high they crested over every hill,
 Meeting the floods that poured from heaven, long stored,
 With water, by the edict of the Lord.
 Who in His day of wrath, when hid His sun,
 From men who had God's mercy right outrun—
 Wholly corrupt, all violent and vile,
 Who sin on sin, and wrong on wrong, did pile,
 God yet did keep His promise to mankind.
 Jehovah refuge in the Ark did find,
 For one man, righteous Noah, whom He shut in,
 That in a cleansed world he might begin
 Again to seek God's ways, and cease from sin.
 So in the darkest day this world shall face
 God, in His Christ, shall yet reveal His grace,
 Shall, through that One Who bore its crown of thorn,
 Manhood, in that true Man, mankind adorn,
 Exalt mankind—man-ruined—by His grace,
 Above all creatures, to the highest place;
 The human, made divine, through that God-man,
 Promised to Eve, when, Eden lost, His plan

Was first revealed to her. God's grace is sure,
 His mercy as the sea, His judgment pure,
 And only through the One Who bore the cross
 Can Mercy Justice meet, nor suffer loss,
 But carry off the day. This is God's plan,
 Defeat of evil, through the Second Man,
 Born of the race that was from Eden driven,
 Through Calvary's death, to ope the gates of heaven,
 For those who, by a divine alchemy,
 Are made, by God Himself, in Christ to be
 Bone of His bone, flesh of His flesh, at-one
 With that true Man Whom God has called His Son.

"And I beheld and I heard the voice of many angels
 round about the throne, and the living creatures and the ancients,
 and the number of them was ten thousand times ten thousand
 and thousands of thousands; saying with a loud voice, Worthy
 is the Lamb that was slain to receive power and riches and wis-
 dom and strength and honour and glory and blessing. And
 every creature which is in heaven and on the earth and under
 the earth, and such as are in the sea, and all that are in them,
 heard I saying, Blessing, and honour, and glory, and power, be
 unto Him that sitteth upon the throne and unto the Lamb, for
 ever and ever. . . ."

* * *

And so, in One man crucified
 God man's creation justified.

XII.

MAMMON'S PLAN

I dreamt, or did I? In the nether realm,
 Where was not shape, nor sound,
 The Powers spoke. Mind was, and mind received,
 For mind is not earth-bound.

And Satan said, "What shall we do to wreck
 This life-dowered dirt that God
 Has fitted for companionship with Him,
 Though made but of the sod?"

We cannot hope regain our ancient rights
 If this new soul can hold
 A state that suits it to the company
 Of Him we served of old."

And one said, "Since we cannot slay the soul,
Make men then as are we,
Defiers of God's edicts. Let them know
That good and ill there be."

So it was done. But from God's judgment given,
Satanic problems rose.

To Eve and Adam's race, from Eden driven,
God's grace in mercy flows.

Again the spirits speak, "What shall we do?
This man is more to dread,
Fallen as we are, though we planned it so.
He life has forfeited.

Are we then cheated of our victory?
Shall the man win, and we
Be crushed by that frail spark, so easily
Led to iniquity?

His woman's seed shall crush us; the award
Was given. When the child
Is born, since life we cannot take ourself—
Lest man be reconciled.

Bestow we on him all the ill we have,
Pride, hatred, enmity,
Fierce-rising wrath, stiff-neckedness, self will,
That he may cursed be."

This did they, and the seed they sowed in Cain
Brought down the wrath of God.
And Cain, a homeless vagabond, went forth,
East, to the land of Nod.

And then the evil conclave met again.
"What do we now? For Cain,
Although he slew his brother, innocent,
Himself has not been slain."

"Not he the promised seed. His mother, Eve,
Will bear another son,
Than Abel. Cain is driven from his home,
A vagabond, foredone."

"Let Cain alone. Not from him is the Seed
We have such cause to fear."

"Not so," replied the Master of the fiends,
"Him we must commandeer,

"To do our will on earth. We cannot take
Life that God hath inbreathed,
Life that is more than life of things that move—
Rather, the sword, unsheathed."

"Between the men themselves. For this we need
An instrument, and Cain
Is made by us already such an one
As shall our end attain."

"Bethink how to him choicer gifts to bring,
Fit him to live alone,
Without the need of God, and let him make
His world, his ways, our own."

"If other issue comes of Adam's line
Let it corrupted be
By disobedience to the ordinance
Of God. Apostasy,"

"Such as our own, suited to this new life
That we have led astray
Already—so there may be no return
And man be castaway."

* * *

"Then must he first, in all God did command
Do contrary, and sin
More foully than before. He should," said one,
"Not leave his home and kin."

"That may not be," said Satan, "for the man,
Adam, his God doth serve,
Nor can Cain wive at home, and race he must
Maintain, that men shall swerve."

"From the known will of God, and do their will—
That is our will. For this
Let him find company where God forbids,
With earth-men; wed amiss,

"Not live alone, nor waiting on his God
The penalty to lift
For fratricide; nor wait God-given mate;
Then shall he not be shrift,

"But live his life in sin." "Now will this be,
 A misery life-long."
 A spirit said, "It is your anodyne
 Will make the sinner's wrong
 "Seem right to him. What gifts have ye, beside
 The evils ye have given,
 May make this earth the counterpart of hell
 While promising a heaven?"
 "I can give pleasure's pastime," said a voice,
 "Make man forget his end,
 So that he prize the moment, not the years;
 I can oblivion send."
 "And I," another said, "can make him hate
 The daily task God gave,
 His crown of thorns—his daily bread to earn,
 Make him the willing slave."
 "Of fierce desire to live without the toil
 Imposed to keep from sin,
 So that he shall God's last command defy
 And prey upon his Kin."
 "How may that be?" another spirit said,
 "For that men win from toil,
 If one man lacks, another free will give
 That shall not him despoil."
 "The earth will yield enough for all, despite
 The crown of thorns it bears.
 Abundance there may lack, yet what there is
 Will yield to all such shares
 "As are sufficient. That a man has more
 Than needs he for himself
 Will he not value. This he will not store;
 It will be useless pelf."
 The first replied, "This would be so, if men,
 Heeding the hest them given
 Lived by the soil. But we must them constrain,
 Through lusts and pleasure driven,
 "By every wile of toil-avoiding thought,
 By fear, by love of power,

To congregate together. Toil of the few
The many shall devour."

"And what of those we cannot make forget
Their immortality?"

Doubt questioned. "Blind with false faiths we make;
Use every subtilty,

"To fill them with will-worship, till their minds
Deceived by egotism,
Forget their unity with fellow men.
Fill them with selfish schism."

"That, wasting their own lives in preparation,
For life beyond the grave,
They live unto themselves alone, relying
Thus their own souls to save."

"Some shall in caves and wretched places
Their wasted years span out,
And some, with dust and ashes on their faces
Among the crowd." Said Doubt,

"Yet will be those the God-Giv'n Spirit,
Will lead to serve their kind."

"Them shall we ruin with such compensation,
As suits their several mind."

"One with the pride and pomp of high position,
One with the lust of power,
Here, through the itching ear for adulation,
There, with the sluggard's dower."

Then Mammon spoke. "A symbol I shall make,
That men will value more
Than all their goods. Thus shall one man lay by
What thousands labour for."

"Thus shall a man have claim to that is not
Yet thought upon to make.

Thus shall the harvests of all later years
Dead, earlier, harvests take."

"Then, though the earth yield many times the needs
Of those who till its soil,
Yet he who harvests well may lack his meed;
Thus men I shall embroil,

"And I shall so conspire that men will seek
 Ever to multiply,
 Above their needs, all that they want for life
 So that they may supply,
 "Not their own simple needs, but symbols stored
 By others, who need not
 The goods, but shall, from very lack of need,
 Let that they need not rot,
 "Although the toilers need, but lack the means—
 The symbols—to supply
 Themselves with that their toil did amplify,
 But that they cannot buy.
 "So shall I have the worship of all men,
 To me, not God, their thought
 Of caring for their livelihood shall turn,
 Since all things shall be bought
 "With symbols, not by that stern toil that God
 Hath said man bread shall earn,
 And men shall seek my fanes, there bow the knee,
 From bitter toil to turn,
 "To seek their weal in symbols, till at last
 Man's daily life shall be
 Governed alone by that false good I give,
 And all shall worship me.
 "Down through the generations yet to come
 There shall be deadly strife,
 And countless millions, to be born, shall waste
 Their total good, their life.
 "Shall waste their moments, days and years, all time,
 Seeking they know not what,
 Seeking some pastime, bauble, future ease,
 Seeking some other lot.
 "Than God appointed them. In all they do
 God shall be last, not first,
 My gifts from underneath the earth, they'll seek,
 Nor shall they be dispersed
 "As God decreed, each to his plot of land,
 But gathered shall they be

Together in my cities, in their hordes,
To learn idolatry.

"To worship all false gods—first, wood and stone
Fashioned like birds or beasts,
Then, gods that their imaginations make,
Or, gods made by my priests.

"Gods, who shall wink at murder, vile and vast,
Till not on any strand
Where men shall live, shall there be left unsoaked
By blood, a yard of land.

"I shall their best religions penetrate
Shall thrust the love of gain
Into their thoughts of right, shall dominate
Soul, body, brain.

"Till multi-millions, armed with undreamt might
Millions 'gainst millions hurled,
Shall utilise all powers Jehovah gave
To desecrate His world.

"And millions shall forbid the right of life,
Deny their children birth,
Shall disobey the first command of God,
To fill and rule the earth.

"Their children men shall pass through fire to me,
Their women sell, for gain,
Their altars, justice, instincts, ways of life,
Their all, I shall enchain.

"A price there shall be put on all desire,
All lust shall have its price,
The ownership of means to good shall serve
To evil to entice.

"This shall I do, until men give themselves
So wholly to my reign,
All warnings God shall send them from His throne,
Shall win naught but disdain.

"This shall I do, until men moulded are,
Though God came down to them,
And walked among them, were He Eva's seed,
They should their God condemn."

* * *

He ceased, and in the council hall of Hell,
No other voice was raised,
Silence alone was felt, and blasphemy,
In silence praised.

XIII.

GOD'S ALLEGORIES

'Tis to the tame the wild is sweet,
Not to the wild.
'Tis to the old childhood hath charms,
Not to the child.
The giddy crowd that throngs the beach
Enjoys the more
What to the custom'd fisher folk
Is but the shore.
Flowers and trees and scented breeze
Bring joy to men,
Sipping rich rareness at their ease,
But now and then.
* * *
Nay, that is not the truth; they see
More of the skies,
Who view above the shining stars
With opened eyes.
And nor to age, nor childhood's zest
Is given the key,
Unlocking Heaven's golden gate,
Its mystery.
This is for those who earnest seek
To know God's plan,
Told in the rocks that line the creek,
Plant, beast and man.
Told in the seasons and the showers,
The sky, the sun,
And in the ocean's weedy bowers,
With daylight none.

The morning and the ending day
All tell their story,
Of God's illimitable power,
His timeless glory.

For, all these wonders from below
We daily scan
Are His sign manuals: He would show
His way to man.

Nor eye can see, nor ear can hear,
Nor tongue can say,
The wonders of the newer earth,
Of endless day.

God made the eye, God made the ear,
He made the brain;
He made the day, He made the year,
Time, and its reign.

If what we see is wonderful,
So, too, is sight;
All that is bright and beautiful
Comes of His might.

Had we not sight, there had not been
Sun, moon nor star;
As we are made, so make we all
Things as they are.

Bind not then th' Omnipotent
Who made all rules:
Time, space, and all their muniment,
Are but His tools.

As yon surpassing loveliness
Sprang from a seed,
Buried, to die in loneliness—
Hear this and heed.

All that there is, to hear, to see,
To know, to feel,
Are burdened with an ecstasy,
Of coming weal.

God counts His day from eventide;
We, from the morn.

His purpose runs from dark to light;
Ours dates from dawn.

Our wise are fools, if they not see,
Their wisdom weak;
Nor hear the purposeful intent
Of Nature speak.

From dark to dawn, and day on day,
His wisdom teaches:
Man may but know the gleaming edge,
The outer reaches.

Yet these are glorious; as we look,
The glory grows;
What are the joys that lie beyond,
When earth God knows?

Not wisdom may, nor knowledge can,
Enfold His plan,
The door God shuts cannot be oped
By mind of man,
But by the beauties all around,
The rapture felt,
Faintly we see how, in that day
When earth shall melt,
That from the ending of what is,
The death of strife,
Arise new heavens and new earth,
Eternal Life.

This is the story that is told,
In death, decay;
Out of the pit of blackest night
Comes shining day.

Rulers and Gods are we below,
Yet fail and fade:
In all our failure still doth grow
God's perfect aid,
Until again, in higher sense,
Eternal Might,
To ruin, failure, wreck, shall say,
"Let there be Light."

THE TWENTY-THIRD PSALM

My Shepherd is the Lord,
He doth supply my need,
He, by the heavenly host adored,
My weakest cry doth heed.

His pastures that are best,
He leadeth me to know,
He maketh me to rest,
Where quiet waters flow.

Despite my will to stray,
He doth protect His brand,
Back to His own dear way,
Am I led by His hand.

Though through life's darkened vale,
Death's terror constant stalks,
No evil can prevail,
The Lord beside me walks.

My comfort in life's field,
Is in my Shepherd's rod;
His staff, my strength, my shield,
My path is safe, with God.

Though all around there be,
Ten thousand deadly foes,
His table, spread, I see,
And there, with Him, repose.

His Holy Spirit, too,
He doth on me bestow,
That I His will may do,
That I his mind may know.

My cup's too full for me,
My tears of joy o'erflow,
On every side I see,
His grace and mercy show.

These follow as I roam,
The wilderness's ways,
And, when He brings me Home,
Abide through endless days.





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